

CHORAZIN
AND
BETHSAIDA'S
Voe, or warning
Peece.

A judicious and learned Sermon
ON
MATH. II. vers. 21.

Preached at *St. Maries* in *Oxford*, by the
renowned and famous Divine, *Mr. Nathanael Carpenter*, Batchellor in Divinity,
sometime Fellow of *Exceter* Col-
ledge; late Chaplaine to my
Lords Grace of *Armah*
in *Ireland*.

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Sparke*, dwelling at the blue Bible in
Greene-Arbor, 1633.

To the worshipfull
Thomas Winneffe D^r. of Di-
vinity, and Deane of St.
Pauls in London.

The blessings of this life, and that
which is to come, &c.



Here is nothing in
this Continent, or
within the Content
of the vast world,
that hath not in it
some quality which may benefit other
creatures; The ayre yeelds fowles,
the water. fish, the earth fruits.
Much more may it bee verified of
persons than of things; of creatures
intelligible, than of insensible; of
learned men, more than ignorant: who
may edifie and profit many by their
owne knowledge. The Author here-
of was unto me both a Tutor, and a
neere affine: somewhat therefore
may, much ought not (without en-
trenching

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trenching on the bounds of modesty) be said of him. Hee was a Microcosme, a little world within the Hemisphere of this greater, that seemed for his naturall endowments of knowledge, reason, judgement, wisdom, and all supernaturall gifts, to outstrip many of his equall-contemporaries, and superiors both in age and place. He it was whom Oxford so much admired for industry, ingenuity, rationability, and judicious solidity in things pertaining to the liberal sciences; And the Church at this day in Achitophel the wicked Politician (composed by this Author) stands stupified and amazed, wondering at the subtilty and policy humane, together with the knowledge and speculations divine, which the God of Heaven exhibited unto him in such an exuberant and abundant measure. Disastrous occurrents attempted often the stifeling hereof before the birth: for had not a kinsemaks (Io. Ca.) friendly hand given it safe conduct

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conduct over the Surges of the Ocean, in all likelihood it had perished on the Netherland shores, (as his indefatigable labours, witnessed by his industrious vigilancy in the Opticks; made shipwrack in the Irish Sea, the irrecuperable losse whereof is much to be deplored. Well, I le welcome this the more, objected to my view, & peruse. Now having read it, & perceiving by the stile thereof, as also by the testimony and certaine approbation of that famous and learned Divine Mr. Matthias Stile, the Authors most endeared and intimate friend, that this is not any adulterate and illegitimate, but genuine and naturall brood, his off-spring; (to speake in the Poets, & Apostles phrase) I thought my selfe (by a blessed enjoyment of tuition and instruction from him) not more by gifts enabled, than in duty and conscience obliged; to endeavour to illustrate the good parts of him, whose fame (maugre malignity) will with great designements contend for perpetuity.

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petuity. This Sermon, or rather two dayes worke, preached before the learned Vniversity at St. Maries in Oxford, being afterwards reviewed, and contracted, was intended (as may be supposed by the passages therein) for a Pauls-Crosse Sermon: And had not deaths properation and dismall approach in a strange land prevented the Authors preparation, and anticipated a seasonable opportunity, it would not at this time have stood in neede, of a Schollers, friends, or kinsmans helpe and assistance, cyther to have fitted, or furthered it for the Presse. Now although the vast universe might present unto my considerate choise, many renowned worthy Patrons that would receive this Orphane to house, and give it habitation, countenance, and protection; yet after consultation, and some deliberation, I humbly dedicate these Excogitations, and divine oratories of my kinsman and Allie the Author, unto your learned selfe; which I should not
(to

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(to confesse ingenuously) have done, had not your Schollership, soundnesse, sincerity, and integrity bin more eminent than your Dearry or dignity. That I have prefixed your name, was it because sometimes your Worship was of the same Colledge with the Author, and contemporary with him, and consequently might be thought an approved instrument, if not to propagate, yet preserve this off-spring? Or was it a fond supposall of adding ought to your (not more desired than deserved) exaltation? Nothing lesse: but of gaining somewhat from your selfe unto the worke, that being so inscribed, it might carry with it some shew of innate worth, which shines so apparently from the splendor of your learned bosome. Let the eminency of your place and person give it lustre, reputation, and authority: so shall not after-ages finde a grave to bury it in the darkenesse of oblivion. Anspiciously regarding it, be you a patron and guard unto it: imitating the goodnesse of the all-sufficient-and-efficient-blessing
and

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and preserving essence; who unto his beloved ones, though not meriting favorites; is a Sunne and a Shield; a Sunne to comfort, and a Shield to protect. So I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified. The God of heaven perpetuate not onely your present exaltation, but improve it to your further advancement here: The Lord guide you by his Counsaile, and after that receive you to glory.

Your Worships in his sincerest
affections, and utmost endeavours to command,

N. H.



MATTH. 11. 21.

Woe unto thee Corazin, woe unto thee
Bethsaida: for if the mighty workes
which were done in you, had beene
done in Tyre and Sydon, they had
repented long agoe, sitting in sack-
cloth and ashes.



Shame, albeit the daugh-
ter of sinne, becomes
sometimes the mother
of conversion: Those
whom neither a friends
advice can rectifie, nor a Magistrats
sword correct, onely *shame* makes
fencible of transgression: and where
all good motions else seeme meere
strangers, this one is admitted as a
profitable though unwelcome guest.

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This

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This disposition perhaps found our Saviour in the stubborne and stiff-necked *Jews*, whose frozen heart-strings when neither gentle admonition could thaw, nor prodigious miracles worke to a conversion; *Shame* and *Reproach* step in, as ready to undertake a reformation. Hee whose omnipotence could out of these stones have raised up children unto *Abraham*, and at the first touch of his gracious influence have kindled the sparkles of contrition, seemes in this place, rather to expect, than to prevent their inclination to make them sensible of sinne, ere they obtained mercy. Wherefore deriving his reproofe from a gentle expostulation some 4. verses before my Text, he proceeds to taxe in them, two capitall and haynous enormities: the one of *Infidelity*, the other of *Ingratitude*. Whereof the one discovers it selfe in their neglect of those sacred Prophets, which from
Moses

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- *Moses to Iohn* have traced the line of our *Messiah*: for all the *Prophets* (quoth our *Saviour*) and the *Law* prophesied untill *Iohn*, and if yee will receive it, this is *Elias* which was for to come. The other in their contempt, in shutting their eyes against the sunshine of the glorious *Gospel*, to w^{ch} he alludes in the 16. v. the comparison of little children sitting in the market place, and crying, *We have piped, and yee have not danced, we have mourned, and yee have not wept.* But finding at length the shaft of his rebuke, and commination either slightly lodged in their breasts, or contemptuously reflected backe; is enforced at last to draw home to the head, and enforce their stiff-neckes, eyther to submit to the truth, or stand it out to their owne destruction; Wherein hee seemes to play the sound *Disputant*, which puts his best strength on the last push; or the wise *Orator*; who is

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taught by his art to crowne his conclusions with the most urgent motives.

Having therefore hitherto couched in a generall reproofe what he left to each mans private application, he descends in particular to taxe those Cities, wherein he had preached so many Sermons, and acted so mighty Miracles: *Then began hee to upbraid the Citties neere about him, wherein most of his mighty workes were done, because they repented not.* Where we may observe first as a preface to my Text.

I. That our *Saviour* sought not the meanes of bitternesse and sharpe exprobration, but when hee found by long experience all other helpes to faile, and his best purposes rackt on the last extremity; When neither preaching enforced attention; nor the gift of Miracles ingendred faith; when neither a friendly advice could purchase a good accep-
tance,

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tance, nor a generall reproofe. challenge interest in their disposition; finally when sinne was growne to that head and height, that like the Sea it disdained all shew of opposition, then began our *Saviour* to upbraid these citties wherein most of his *Miracles* were done, because they repented not.

2. That *Christ* upbraiding the *Jewes* slackenesse, seasoned his sharpe *Message* with such a *Moderation*, that he neither roved farre off in generalities, nor too neerely designed the particulars, but onely named the *Citties* and taxed their transgressions. He shewed not himselte like the *Andabates* of our time: who fight with their eyes shut: or like unskilfull gunners who discharge their Artillery ere they approach the marke. On the other side, hee lesse affected their fashion, who directed rather by spleene than conscience, are ready to strike at him that stands

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next, as though they mistooke the man for the fault, and intended to spare the vice, and wound the person.

3. Knowing well that reformation must begin at home, hee roves not abroad to forraine Countries, under the veile of other mens deformities to shrowd their weakenes; but begins with the Citties neere about him, wherein most of his miracles were wrought, as the first and fittest subject of reprehension.

4. Lastly, hee takes not advantage of the least slip, nor runnes thorough a catalogue of humane imperfections, but at the first blow strikes at the roote it selfe, to wit, their stupid and grosse impenitence.

Having hitherto by Gods assistance and your Christian patience, drawne this curtaine to my Text, your favourable affection wil, I hope, hold the candle, whilst I on this 22. of the 11. of *Matthew* reade on this
our

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our Saviours pithy, and pathetically
Exprobration: *Woe unto thee Chorazin,
woe unto thee Bethsaida; for if those
mighty workes had beene done in Tyre
and Sidon, which have beene done in
you, they had repented long agoe in
sackecloth and ashes.*

2^d Which parcell of holy Scrip-
ture, naturally shuts into these two
branches. First, a commination in
these words, *Woe unto thee Chorazin,
woe unto thee Bethsaida.* Secondly, an
exprobration in the words follow-
ing: *For if those mighty workes had
beene done in Tyre and Sidon, &c.* The
Commination againe divides it selfe
into these two parts.

1. *A woe threatned.* 2. *The per-
sons to whom, the inhabitants of Beth-
saida and Chorazin.* The exprobrati-
on or upbraiding part, consisting in
a comparative opposition betweene
Bethsaida and Chorazin, on the one
part, and the Tyrians and Sidonians on
the other part, points out unto us

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these three circumstances.

1. The persons compared with *Chorazin* and *Bethsaida*, to wit the *Tyrians* and *Sidonians*. 2. The things wherein they are compared, the acceptance of *Christs* actions. 3. The effects which might have followed on the good use of these meanes, to wit, *Repentance*; which latter directs us to two other points. 1. *The time of their conditionall repentance, They had repented long agoe.* 2. *The manner and degree of their repentance, In sackcloth and ashes.* Which places of this plentifull and fruitfull Text, being opened, the whole sence is ready to flow into this patheticall expostulation.

3. More ready and willing (O *Bethsaida* and *Chorazin*) hath my mercy shewed it selfe to second your conversion, than the Rigour of my justice to threaten your confusion: and had the vehemency of my frequent preaching purchased
your

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your least attention, or the expression of my wondrous miracles awak'd the least contrition: long since had your punishment beene remitted, and your pardon sealed. What Citty ever overslipped so faire and large advantages which lay open to *Salvation*, or trode out so direct a path to their owne perdition? What Nation could ever vaunt of a surer footstep in Gods promises; or challenge to it selfe a firmer confidence in my protection? The seate of your nobility, derived from the race of worthy *Patriarchs*; your happy plantation in a Land flowing with milke and honey; the *Garnishes* sepulchers of so many Prophets, the fruitfull flocke of *Iesse* derived through so many kingly Branches; your preheminance above the Gentiles, in whose opposed wants you may reade the abundance of Gods favour: Your learned Scribes and Doctors of the Law, whose pennis

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were the Secretaries of truth, and their hearts as so many Temples to enshrine, the Oracles of wisdom might have long since taught you to trace out the true *Messiah*, and have found your safety. But when the substance of those shaddowes appears in his owne likenesse to checke uncertainty, and your owne eyes become the witnesses of my wonders, what curiosity can expect a fallacy, or promise to it selfe a more evident demonstration? My woes therefore must I double on your infidelity, and from your ingratitude will I shut up the bowels of my compassion. *Had Tyre and Sidon* maritime Citties, (the Seas off-springs and off-skumme of Nations) heard my Sermons, or found a meanes to see my Miracles; had fame at least stood so propitious to have performed a faithfull message betweene my offers and their Indigence, their acceptance had long since smiled on my favours; long
since

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since had their repentance shewne it
selfe legible in sackcloth and ashes,
the apparant characters of *contrition*.

Weigh a little in the scale of a ju-
dicious censure, their wants and
your endowments, how short comes
your providence to apprehend your
opportunities? How farre had gone
their diligence in improoving the
meanes to their best advantage?
Set face to face opposite, on one stage
their barbarous and Sea-borne dis-
position, undisciplined to wholesome
Lawes, and untutoured to civility;
your settled and well weighed policy,
promising no lesse than the severest
practise of piety and religion; The
dawning light of nature disdaining
as it were to shine to their instructi-
on; the cleere Sunshine of our Sa-
viour, and his miracles every where
opening to your conversion; Those
coozening impostures of *Sathan* al-
wayes prest to their perdition; those
divine Oracles of *Truth* whose
mouthes

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mouths are daily open to your *Salvation*: What cunning advocate can step in, to excuse your sinnes, or slacke my sentence? I oppose not the examples of the worthiest to surmount you, but of the weakest to shame you; A nation which hath not knowne me shall serve me, and a people which you have beheld with scorne, yee shall record with envy. The slaves of my contempt shall become the subject of your admiration, and where you sought the glory of precedence, shall you scarce finde the grace of Imitation. A path shall be broken open even from the *Gates of Barbarisme* to *Abrahams* bosome: and those whom you have barred from your communion, shall you finde the sweet children of my adoption. From the *East* and from the *West*, a faire roade way lies open to the *Citty of the Saints*; and the doore of repentance, which your perverse stubbornesse hath

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hath shut up, shall the light of nature discover unto the *Gentiles*.

The greatest shame of a generous temper, is to stoop to the subject of his owne misprision, and who but a coward without great reluctance can strike saile, when hee hoped a conquest? In the very browes of those opposites which faile of your advantages, yet are ready to outstrip you in proficiency, may you reade my just sentence, and your deserved condemnation. My impartiall Iustice gives no hope of better, nor your transgression leaves roome for worse. *Woe unto thee Cherazin, woe unto thee Bethsaida, &c.* Hitherto have we rivell'd out that line which wee finde twisted together in my Text as in one clue: whilst I by Gods assistance descend to each particular, my weaknesse I hope shall purchase your indulgence, or at least the matters excellence deserve your best attention.

4. The

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4. The first part in this generall division proposed to our discourse is a *Commination*, wherein you may be pleased to observe with mee these two circumstances, first the manner, secondly the matter.

The manner of our *Saviours* speech in his commination, shewes it selfe in his Rhetoricall expression, consisting both in an apt *Trope*, and an elegant figure; the one *Metonymicall*, wherein the places are taken for the inhabitants: the other an elegant doubling or repetition of the same word, which the *Rhetoricians* call *Anaphora*. Hence might we draw a doctrine for the profitable and good use of eloquence in publique exercises, as that which is commended to us by *Christ* himselfe, as the handmaid of religious policy, and mother of perswasion. But to venture my discourse upon so large a subject, as the sacred Oracles of the Prophets might suggest,

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I should shew my selfe like *S. Austins* childe, who laboured with a little spoone to exhaust the boundlesse *Ocean*. Who so list to transport the eye of his observance through the wise writings of *Moses* the Lawgiver, the stately and high dialogues betwixt *Iob* and his friends, the passionate raptures of *Esay* and *Jeremy*, the harmonious straines of *David* the sweet *Psalmist*, shall finde the gravitie of matter, the variety of invention, the Majesty of phrase, as so many strings meeting in one consort, and tuned to the hearers admiration. No marvaile then, if wisdom taught the Preacher the wisest amongst men, to seeke out acceptable words, as the directest meanes to propagate the bounds of his glorious Empire. Neither had *Moses* with some other of the *Prophets* excused their backward disposition, out of the slownesse and defect of language, had not the gift of eloquence

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quence stood highest in their estimation. Was it ever taxed in *Apollos* as a crime, that hee was reputed a man eloquent in the Scriptures? or were the tongues of the *Apostles* dipt in the sacred fountaine to any other end than artificially to worke upon mens affections, and stirre up their Successours to imitation? The Nerves of perswasion I confesse are hid in the strength of reason, and fruitlesse is that eloquence, which is not grounded on sufficient matter. That vessell must needs suffer shipwrack, whose sailes carry more wind than the Bulke hath ballast to countermaund. And what other shall we esteeme of such elegance, but as of a Curtizan trimmed up in royall garments? But where these ornamets are fitted to their true owner, where *Art & Eloquence* as two handmaids serve their *Mistresse Divinity*, what can they expect lesse than the best observance, or promise herselfe more than
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the greatest admiration? Faire and comely (I confesse) was the *Spouse* in the *Canticles*, as the *Tents of Kedar*, as the *Curtains of Salomon*: yet discovered by her lover in her gorgeous attire of state and majesty, her looks challenged a more lovely *grace*, & her presence found greater acceptance. *Religion* as a faire *Damosell*, howsoever cloathed, never wants her comely feature; and the face of *Truth* howsoever masked, never wants her true lustre: yet when seemes shee more amiable, than when she comes ushered in by her best servants, and attended by her proper Equipage? There *Art* and *Eloquence* moove in their proper spheare, here seasonable and acceptable words challenge their true grace, and hang like Apples of gold in pictures of Silver.

I speake not this (beloved) to ascribe overmuch to humane faculties, or preferre the inticing words of mans wisdom before Gods ho-

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ly grace and Spirit. Where Gods Spirit sanctifies not the speaker, and his divine grace assists not the hearer, little shall the one deserve, or the other purchase. Where the light is wanting, little can the fairest object present, or the most curious eye discover; And what avails the cheepest seed cast into the ground, where the *God* of nature denies his blessings to the sower, or encrease unto the *Harvest*? At his almighty hand then must the most exactest *Artist* seeke that *Prism* and *Thummim*, that light and perfection; in his garden the holy Scriptures, shall we onely crop those flowers of true Eloquence sufficient to puzzle the happiest Invention, and stagger mans greatest Industry. Well might I loose my selfe in this *Labyrinth* whereto *Nature* never taught an entrance in, nor *Art* ever discovered a passage out. But the sight of this Assembly seemes to challenge the greatest.

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greatest interest in my discourse; and diverts my meditations to a more seasonable subject. Wherefore passing by the manner of our *Saviours* Commination, wee will next descend unto the matter, discovered unto us in these selfe same words; *Woe unto thee Chorazin, woe unto thee Bethsaida.*

The first branch of doctrine, which offers it selfe to our Examination, is the Regular and just processe observed by *Almighty God* in *Bethsaida* and *Chorazins* punishment. Plainely wee see that the *Lord* as an Ingenious Combatant vouchsafed a *Parly*, ere hee drew his sword: or rather as an indulgent *Father* over his disobedient childe, shakes his rod ere hee inflicts his sharpe correction. Iustly might hee have inflicted punishment, who from all eternity foresaw their guilt; & what greater hope of future evidence could that Iudge expect, to whom all hearts & secrets

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secrets are layd open: yet vouchsafes
he first to threaten ere he inflicts his
vengeance, as one who in his wise-
dome thought it most convenient, as
to approve the righteous, so to make
the wicked inexcusable; y^e eyther the
word preached outwardly to their
eares, or written inwardly in their
hearts, should eyther correct or con-
demne, speake their comfort or con-
fusion. Betwixt mans transgression &
Gods Iustice a space is wide open
for *Repentance* to make attonement.
Ere the *Lord* rained downe fire and
Brimstone on *Sinfull Sodome*, *Abra-
ham* had his turne to play the *Ad-
vocate*, and the *Sodomites*: a time of
mercy: Ere the *Ninivites* expected
their just destruction, a truce of 40.
dayes was granted for *Repentance* to
gather forces. Hence might every
true *Christian* draw a doctrine for
Gods mercy, and judgement, in that he
usually threatens before he strikes,
and sends his *Comminations* as the
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Heralds to proclaime his vengeance. The sharpest curbe to head-strong affections is the feare of censure, & farre too predominant should we finde the swinge of our carnall desires, were there not a sharpe whip at their owne girales. Where transgression ends, there judgement & account begins; and there of necessity must arraignment commence the first action, where guilt left his last Impression. But yet the greatest prerogative of a Iudg is mercy; he strikes not ever where hee ought to spare, nor spares alwayes where hee ought to strike: at least, he lightens where he thunders, he displaies his red flagge of defiance, ere hee gives the onset: hee speaks at least unto the conscience of every wretched sinner, ere hee seale his blacke warrant of death and destruction. So that not without good cause might our *Saviour* in this Chapter take up the complaint of little children sitting in the Market

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Market place, and crying : *We have piped unto you, and yee have not danced, wee have mourned unto you, and yee have not wept* : At least might God speake unto them, as *Iob* in another sense unto God; Once have I spoken, but I will speake no more, yet twice; but I will proccede no further. Spake not God to the conscience of prophane *Eſau* through his fathers neglected blessing, the childish losse of his owne birthright? Spake he not to the sinfull Sodomites through the mouth of *Lot*, a carefull and religious Preacher? Spake he not to *Iosephs* brethren, through the remorse of a guilty conscience, and their owne Confession? Spake hee not to the idolatrous *Israelites*, through sundry punishments, and the fiery indignation of his servant *Moses*? Who more proud and contemptuous than *Nebuchadnezzar*, the founder of admired *Babel*? yet was his courage suddenly cast downe, at the sight

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sight of his owne vision, and *Daniels* propheticke comment. Who more stately than *Royal Balsazer* sitting at a costly banquet, and crowned with a troope of *Princes*? yet was hee taught in the fatall inscription on the wall, to reade the Lords Iudgements and the subversion of his stately Empire. Who more perverse and tyrannous than *Pharaoh* to the servile *Israelites*? yet might hee heare the *Almighty* speaking through *Moses* unexpected *Message* & prodigious miracles? Who more frozen to piety than the furious *Philistines* in *Dauids* admired victories, and *Goliaths* shamefull overthrow? Who more fenceles than the old worldlings before the deluge? yet might they understand *Gods* holy *Majesty* in *Noahs* unregarded Ambassage? who more stubborn than the hard hearted and stiffnecked *Jewes*? yet heard they daily in their streets and temples (as it were) the prostituted voyce of
many

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many *Prophets*; and to descend a little lower in this streame of sacred History, wherein all changes and actions give testimony : *Indas* that *Epitome* of all impiety, never wanted a master to forewarne him of his sinne, and a worne of conscience (as it were) to prepare him to eternall torments. And what *Pagan* so drowned in the ditch of ignorance, and so nuzzled up in the schoole of impiety, to whose soule and secret apprehension *God* himselfe dictates not a law of nature grounded on certaine and undoubted Principles?

This might teach every true *Christian* not to spurne at *Gods* judgments, or wilfully to kicke at his Invitations. It is the *Almighty* who threatens a grievous punishment, and shall wee not tremble at his displeasure? He sends out his summons for our appearance, and shall wee not provide against the time of
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our arraignment? By his Ministers he daily cites us to the barre of justice; by his workes, by his word, by his wonders, he is wont to awaken us from security and rouse up our attention: and shall we as the deafe adder stop our eares against so wise a charmer, or returne backe his messengers with a sleevelesse answer? What other can we expect but that the Lord at length finding all his shafts of judgment and commination, eyther slightly lodged in their breasts, or contemptuously reflected backe, will be enforced at the length to draw home to the head, and enforce our stiff-necks to acknowledge his power, or stand it out to their owne destruction? A wronged pacience among men soone degenerates into furious indignation: and in the course of ordinary conversation what greater motives of unkindenes than contempt or ingratitude? But with

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one who in the precise scale of justice waighes all unrighteousnesse, what greater motive can happen to stirre his indignation, or hasten our destruction, than to neglect his threats, and carelesly to slight his judgements?

Two sorts of men are here found subjected to reprehension; the first are such as carelesly neglect, the other are such as contemptuously reject, the soveraigne meanes of their salvation. In the former ranke are numbred all such carnall Christians, who too boldly trespassse on Gods patience, and like those unworthy guests whom our *Saviour* invited to his great Supper, never want excuses. One hath bought a farme, and must goe see it; the other a Yoake of Oxen, and must goe try them; the third hath married a wife, and therefore cannot come; as if *Repentance* were alwaies at hand to serve their humours,

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mours, and the *Holy Spirit of God* obliged to prostitute his graces to each howers importunity. In these mens hearts is the Word of God sown as seede amongst Tares, which the cares of this world are ready to choak up in the first growth to prevent all hope of fruit, or mature perfection. Speakes the holy Spirit of God to the soule of the swinish drunkard, and shewes him the shame of his lavish expences, his riotous reueling, and lewd conversation? A cup of wine is neare at hand to quench and extinguish his ungratefull melancholy. Speakes he to the lustfull lecher, & presents unto his conscience his lustfull and wanton behaviour and *Goatish* fornication? Some bewitching *Lale* is not farre off, to ransom his soule from pensivenesse, and drowne his senses in delicious and voluptuous pleasures? Speakes he to the covetous *Cormorant*, and discovers to his

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secret thoughts his griping *Vsury*,
his base *Lucre*, and tyrannous op-
pression? The very sight of his gol-
den Coffers proves as strong, as one
of *Circes* charmes to bewitch his
sences, and enchain his Iudgment.
Speakes he not to the conscience of
the carelessse *Pastour*, and shewes
him his halfe starved flocke stray-
ing on the barren Mountaines? The
pursuite of a vacant Bishopricke
gives him scarce leasure to looke a-
bout; or at least, the love of his car-
nall ease lulls his soule asleepe in
sensuall security. Speakes hee to
the soule of the formall hypocrite,
and presents as in a painted Sepul-
cher the inward rottenesse of the
heart, cloathed over with a shining
veil of sanctimonious piety? *Policy*
straight plucks him by the sleeve,
and tellshim, *Qui nescit dissimulare*
nescit vivere. Finally all of them as
those base and hoggish *Gergesites*,
(who had rather suffer the divell in
them-

woe, or warning peece.

themselves, than in their swine)
no sooner enjoy *Christs* presence,
but entreate his absence ; imitating
herein the childish affections of
young Schollers, who seldom so-
lace themselves in the sight and so-
ciety of their carefull Master : A
true patterne of which men wee
shall finde represented in *Grillus*
recorded by *Plutarke*, who by one
of *Circes* charmes transformed into
a swine, could not by all *Vlysses* elo-
quence bee induced to depose his
hoggish nature, and resume the per-
son of a man. More desperate is the
state of the second sort of men, who
are not contented for a time to put
off their repentance, and shaddow
their sinfull actions with some ex-
cuse ; but oppose (as it were) in
hostile manner the Majesty of their
Creator, and shoot out their Ar-
rowes even bitter words. Such was
the spirit of malicious *Pharaoh* in
the fifth of *Exodus*, who curiously

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answered *Moses & Aaron* the Lords
Ambassadors, Who is the Lord
that I should let Israel goe? And to
let passe sundry other the like ex-
amples, as fearefull to remember,
as tedious to relate; such was the spi-
rit of that *Apostate Iulian*, who shut
up all the tyranny of his wicked and
irreligious reigne with a *Vicisti*
Galilee. But such men I rather leave
to Gods mercy than common cen-
sure: And so I passe along to the
Inhabitants of *Bethsaida* and *Chora-*
zin, to whom this commination
was directed, as that which comes
next in order to be handled.

7. Greatnesse and authority in a
generous temper are the spurres
of a noble resolution, these are
the best touchstones to try what
Mettall our thoughts are made of:
whether they carry the touch of a
golden courage, or leaden basenesse.
On this last men set the magnificent
Cities of *Chorazin* and *Bethsaida*,
the

woe, or warning peece.

the strength of *Syria*, the pride and glory of the *Jewish Nation*: Two Citties as well admired for strength and riches, as revered for antiquity and authority. Two Cities readier to lend to others, than borrow of them the dainties of this *Earthly Paradise*. Two Cities wanting nothing lesse, than worldly pleasures, nothing more than *Divine* graces: Finally two Cities which our blessed *Saviour* had blessed beyond many other, as well with hearing of Sermons, as with the sight of his wondrous miracles. These places notwithstanding, neither improving those meanes to their owne profit, nor seconding their opportunities with religious industry, but stretching all to their worst advantage, are here found worthily taxed by our *Saviour* of contempt & infidelity, of impenitence and disobedience: whence we may with good warrant collect this profitable and

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usefull observation, That *States* and persons high and eminent, ought to conform themselves to most eminent and worthy actions. Heroicke and eminent vertues, take their lustre as well from the subject wherein they grow, as the object whereon they worke: for as the persons excellence in the one gives the habit a more gracious acceptance; so the fit occasion of the other sets a more plausible stampe on the intended action; whereas oftentimes on the contrary part, the prejudice of baseness in the man, or the scanting of fit occasions in the matter, unleasons many a noble resolution. A greate Spirit shrowded under meane fortunes, sooner becomes the subject of contempt, than admiration.

Nec facile emergunt quorum virtutibus obstat, Res angusta domi,
saith the Poet. And howsoever the Characters of vertue in the meanest subject

woe, or warning peece.

subject are alwayes legible; yet never more perspicuous to popular estimation, than where they finde themselves written in the forehead of greatnesse and authority. Whence *Aristotle* our great Philosopher accounts those men best accounted to play their prize in vertues schoole, to whom *fortune* gives the right hand of riches and reputation. Then must it needs follow on the other side, that triviall affaires, and base endeavours seeme too light a ballast for the saile of greatnes. Princes and great States in such actions seeme like *Hercules* manning a Pigmies reede, or a kingly Eagle hunting after Gnats or flies: but where majesty of state, and magnificence of minde, where great riches and great resolution like the twins in *Rebecca's* wombe strive for precedency, what other actions can the world expect, but such as are stampt for eternity, and crowned

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crowned with admiration? How farre may that Sickle bee thrust in to the harvest of vertue and religion, which is managed by magnanimitie, and countenanced by authority. Is not the voyce of a King like the roaring of a Lyon, & greatnes a Torrent which carries all before it, and disdaines opposition? Can any man arrive sooner or safer at his desired port, than he that sits at the sterne? Can any travailor better make way for riches, than he that holds the Reynes in his owne hands, and prescribes a measure to his owne motion? How readily than ought such men to second their opportunities, and improve their places to their best advantage, whom God hath advanced, either in Church or Common wealth to high & magnificent Estates? Whom God hath endowed with riches, adorned with honours, backt with strength and friends, fortified with authority, and
graced

woe, or warning peece.

graced with opinions. What fitter weapons to poize the hand of greatness, than that which findes the best object, and tries it selfe in the greatest opposition. Here, stood it with the time, and your patience, might I enlarge and specifie the limits of *Heroicall* vertues. *Aristotle* limming out this *Tree*, expressed thereof onely two maine Branches, the one of *Magnanimitie*, the other of *Magnificence*; that from the print of *Hercules* foot, men might give a probable guesse unto his stature. And howsoever many seeds of piety and religions are purposely scattered by that great sower, some by the way side, as a prey to the fowles; some on stony ground, wanting both roote and growth; some among the tares of vicious affections to bee choaked up in the wombe, whence it springs: Yet who will finde it in his true prime, must seeke it in the garden where all
vertues

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vertues flourish, the *Holy Scriptures*; in the soyle where it receives true nourishment, the heart of a Christian.

Such actions best deserve to be esteemed great, and sway the affections of great men, which begin with *Gods love*, and end with his glory; such as further the advancement of learning & religion, of wisdom and devotion: concerning all w^{ch} we may observe in holy Scripture, as well the precepts & promises of *God* to give warrant, as the examples of worthy men to provoke our imitation. No sooner had *Moses* his warrant sealed for the Children of *Israels* convey, but hee new mints himselfe for great projects and valorous attempts. He thought himselfe borne to higher matters than *Pharaohs* favour, neither regarded hee a gracious servitude, while he hoped a glorious enfranchisement. Nobler he supposed it through the jawes of dan-

woe, or warning peece.

danger to pursue liberty, than in the
bed of ease to embrace Captivity.
A short scrambling in the Wilder-
nesse, seemes sweeter than all the
full flesh-pots of *Egypt*: Neither
cares hee to how sharpe an edge,
hunger might whet his appetite,
whiles hee expects a land flowing
with milke and honey. The *Ara-
bian* deserts before him, the *Egypti-
ans* hostility behinde him, the roa-
ring Sea beside him, the scorch-
ing Sunne above him, the barren
soile beneath him, his pensive cares
within him, the *Israelites* murmu-
ring without him, might have
taught many a tall Captaine, rather
to purchase his peace with some
balenesse, than his freedome with
such disasters. Yet goes hee on
couragiously in the path which the
Lord treads out unto him, and e-
steemes that state of life sweetest,
which is bought with so many
dangerous adventures. But for
mee

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me to carry the worthies, & all their actions before me, were to leave the day behind mee, yet scarce attaine my home. But why stand I gleaning these few eares in a full harvest? *David's* struggling with *Goliath*, and yoking the rough hewen *Philistims*. *Solomon's* magnificence in the erection of his Temple, and promotion of wisdom; *Hezekias* zeale and industry in chacing away superstitious Idolatry; the *Maccabees* valour and constancy in vindicating the right of their Religion, with sundry other the like examples, would easily perswade a Christian to stake his life in *Gods* cause, and set the whole flocke on his fruitfull industry. To whom much is given, of him much shall be required (saith our *Saviour*;) and who findes worse acceptance at his masters hand than hee that buries his *Talent* in the earth, and makes his dignities and riches a pillow for his
A sordid

woe, or warning peece.

sordid ease and carnall securitie ?

A good lesson to checke the degenerate straine of many in the world, who like dunghill Crowes and carrion Kites, fly they never so high in preferment, looke alwayes downeward to the Earth, as the beginning and end of their ambition. How many have wee amongst us who like dastardly snailes, can shew their hornes on all occasions, promising great matters, yet suddenly plucke them in at each fingers touch or sence of opposition? *Heraclitus* himselfe would laugh to see some among us like *Aesops* Ass laden with gold, but fedde with thistles, arrogate to themselves that respect which is onely aymed to the golden Image, the burthen under which they groane. A great shouting heard *Moses* of the children of *Israel* comming from the Mount; but approaching neare, found all the
stirre

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stirre to bee raised about a golden Calfe. On such Golden Calves, the world is too apt to fawne, as those whose Imperfections are gilded over with golden Titles. Such men are well characterized in *Pliny*, by a certaine beast in *Scythia*; which, as he reports, can turne himselfe almost into all colours and shapes, according to the things adjacent; but when hee resumes his proper figure, he carries the likely resemblance of an Asse. Too many such have we amongst us, who reflecting the beame of greatnesse, or enlighthned with the impression of some other object, can shine as the Rainebow in divers coulours of choice graces and eminent perfections. But should the *Sunne* hide but his gracious aspect, or deny his influence, they might bee as well deciphered by their actions, as an Asse by his Eares. The world never groaned more under such Scarcities:

Noe, or warning peece.

crowes: Who living without merit, and dying without honour, can leave behind them no other Epitaph to bee read of posterity, but that *they lived and dyed*. Their base and sordid life could deserve no more; a beast can challenge to it selfe no lesse. Here could I strike home, but that I finde my selfe suddenly surpris'd with the blushing temper of *Elisha the Buzite* in the story of *Iob*: I am young (saith he) and yee are old, wherefore I was afraide, and durst not discover my opinions: I sayd, Dayes should speake, and multitude of yeares should teach wisedome; too grave a part for my yeares to act, hath my discourse unwittingly embraced. Enough it is for me to stand aloofe & give ayme, while the forenamed *Elisha* throwes this rugged censure, on the rugged forehead of age and authority; Great men are not alwaies wise, neither doe the aged alwaies

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alwaies understand judgement. Enough it is for mee to lye on the ground. and rest me silent, while I heare the Lord thundring through the mouth of *Micah* this sharpe exprobaton: *Heare O yee heads of Iacob, and hearken yee Princes of the house of Israel, is it not for you to know judgement?* I am no shamelesse *Cham* to uncover a fathers nakednesse, no remorselesse *Nero* to open the entrailes of my mother. The veile of Charity is in my hand to cover a multitude of sinnes; and meete it is with *Noahs* two modest sonnes, I looke awry and goe backward, while I approach so neare an object. I feare to wander in this forest, least I finde *Diana* naked, and meet with *Acleons* destiny, or at least encounter the horrid face of *Medusa* which might strike me senselesse. Afraid I am almost to open mine eyes and looke forward, least I finde *Bribery* and *Oppression* usurping

woe, or warning peece.

ping the place of justice; *Pride* and *Dunsery* sitting in *Moses* chaire, *Craze* and *Covetousnesse* dispensing the affaires of our richest merchants, *Luxury* and *lust* serving in the Court of Princes: yet leaving each man to his owne censure and application, I may (I hope) with modesty oppose to common view the dumbe pictures of *Tyre* and *Sidon*, two inferiour Citties, wherein every understanding eye may reade the disparity as well of opportunitie, as will, and perfection: which being the common reason or motive of the commination, offers it selfe in the next place to our discourse.

For if those mighty workes, &c.

The surest Anchor whereon our floating opiniõ takes hold first, is the strength of reason: the surest Rocke whereon this anchor grounds it selfe is the knowledge and enquiry of the cause. Where nature began, mans reason ends: & the highest pitch of our
dis-

Chorazins and Bethsaidas.

discourse sets his last footing, where the cause had his first working. whence *Aristotle* the Prince of *Philosophers* so much admired for his logicall wit, hath by some bin characterized in three especiall *Epithites*. First that he was φιλοκαθόλου, a lover of universalities; Secondly he was φιλομεθόδικος a lover of method; Lastly and chiefly that hee was φιλάινος a subtile searcher out of causes. That exquisite method of discourse, which the glimmering light of Nature shewed to those *Philosophers*, shall a Christian finde expressed to the life in our *Saviours* sweet and elegant oration. For no sooner had this great Iudge of *Heaven and earth* in the former part of my text threatned the backsliding *Jewes* with a voyce of judgement, and as it were with a warning peece awaked their sleeping apprehension, but he strait backs his commination with the discovery of the cause

woe, or warning peece.

cause or motive: For if (quoth he) those mighty workes had bin done in *Tyre* and *Sidon* which have beene done in you, they would have repented long agoe sitting in sackcloth and ashes. The motive grounded on the comparative opposition betwixt *Bethsaida* and *Chorazin* on the one party, and *Tyre* and *Sidon* on the other, leades our enquiry to these circumstances. First, the parties opposed to *Bethsaida* and *Chorazin*, to wit *Tyre* and *Sidon*. Secondly, the things wherein they were opposed, the acceptance of our Saviours actions. Thirdly, the effect or consequence which might or should have followed the good use of those meanes, to wit, *Repentance* or *contrition*. Through these points while I by Gods assistance and your Christian patience shall usher forth your attention: May it please you in the first place to take a short survey of
Tyre

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Tyre and Sidon, standing (as it were) with *Bethsaida* and *Chorazin* in competition.

10, Cities bordering on the Sea, as they are enriched with great virtues, so are they commonly subject to greater vices. For there is a trafficque as well of manners, as Merchandize: for where the Conflux of forreine nations by ordinary conversing, makes the inhabitants seeme (as it were) so many domestique Travailleurs; a great advantage is offered of advancing knowledge, and suppressing ignorance. But great opportunities are commonly seconded with great temptations, and nothing more dangerous than armed madnesse. This perhaps gave occasion to *Aristotle* and others to pronounce Sea-borders, of all the most dissolute; and *Plato* in his booke *De republica*, to forewarne his Cittizens the Sea, as the mother of wickednesse. And on
this

woe, or warning peece.

this ground (for ought I know) hath *Strabo* derived the first offspring of Robbery, Pillage and murder from the sea: and howsoever *Themistoles* would by all means have a Citty to depend from the Sea, to the end (as *Cælius Rhodiginus* imagins) he might transferre the power frõ the Nobility to the ship-masters: Yet the old *Athenians* by his great wisdomè and experience, were perswaded to draw their inhabitants as much as they could from Sea traffique to tillage of the ground and husbandry: whence (as some suppose) grew that fable of *Neptune* striving with *Minerva* for preheminance and victory, wherein *Neptune* is said to have the worst. This Seaborne disposition affecting the Citties of *Tyre* and *Sydon*, might seeme much to disadvantage them in performance of such offices of piety and Religion, which in *Bethsaida* and *Chorazin* the occasion of
oppor-

Chorazins and Bethsaida's

opportunities, and expectation of others might seeme to challenge. Finding then their conditionall repentance supposed to follow *Christ's* Miracles, had this then beene acted, and opposed to *Bethsaida's* and *Chorazins* backwardnesse, wee might hence aptly have collected this observation, That men which with lesse meanes goe further in the progresse of Religion, shall be better accepted, than those which have greater, yet come shorter of performance.

Nature, Art, and Exercise are the three first stones in learnings Edifice, whereof the former commends our Makers bounty, the second our Teachers care, the other our owne industry. Consonant to these three lights of humane science, are discovered to us in holy Scripture the three first grounds of Religion; An apprehensive Grace to receive, a certaine Law or precept to direct,
and

wee, or warning peece.

and a religious practise to perfect. And howsoever all three without the divine assistance prove lame and impotent, unable to support us before God, or lift us to salvation: yet may the neglect of those offered meanes, or the abuse of our free will, even in our morrall actions, wherein our industry claymes his interest, set a barre betweene us and *Christs* acceptance. No man can deserve or worke out his owne immunitie, neither is *Gods* Spirit confined to outward meanes, or our indeavours; yet ought wee to measure his will by his word, wherein he requires our diligence, and condemnes our negligence. Neither is *Gods* proceeding in this kind opposite to humane justice, which (as our Philosophers have taught us) is wont to poize the scale of distributive justice in a *Geometricall* proportion, and measure our naturall gifts by no other
D waight

Chorazins and Bethsaida's

waight than their owne improvement. He that rowes not with the tide of his owne opportunities, comes as farre short of desert as expectation. Rewards and punishments sooner follow the opportunities of our meanes than the importunity of our action; and what diligent Master in his carelesse Scholler can content himselfe with a Mediocrity of proficiency, where he findes an excellence of capacity, or suffer the choice fruits of a transcendent wit to come short of Maturity? What greater evidence then (beloved) can start up to our shame, than the example of others, which flag in our meanes, yee outrun our industry? Or what surer harbinger of condemnation. than among so many blessings diversly bestowed on mankind, to acknowledge in others the practise and good use of lesser, and finde in our selves the neglect of greater? *Sodom & Gemorra*, those two first daughters

ters

woe, or warning peece.

ters of desolation are opposed in this comparative judgement, to *Capernaum*, a prime darling of the *Jewish Nation*: What they wanted is here rejected, and what was denied to those others *Acceptance*, is here granted to their refusal. Willingly would they have throwne themselves into those armes of mercy, w^{ch} are daily open to these mens embracements, and have prevented with repentance those judgements which these pursue with obstinacy. Easier then shall it bee for *Sodom* and *Gomorrah* in the day of judgement than for them: and those workes of theirs which no way deserve *Gods* approbation, shall never the lesse bee pressed home to these mens pediton. A multitude of examples would here bee mustred up to countenance this assertiō: but I must saile along with my Text; the happy wind which wafts us forward is the *Divine Spirit of God*, w^{ch} from those remote countries and farre distant

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ages, is ready to arrive at our times and Regions as the last haven; and through the *Gentiles* urgent testimony, and the *Jewes* arraignment speakes at length to our shamefull reproach, or sweet instruction.

12. The old Carle in the Poet stood laughing amaine at the tale of *Tantalus*, till hee found himselfe taunted in the end with a
—— *mutato nomine de te Fabula narratur.*

Nothing seemed more ridiculous to the fond *Athenians* than the *Carriers* contention with the *Scholler*, about the hire of an *Asses* shadow, till they found themselves pointed at by *Demosthenes* in the serious *Morall*. Ready enough was *David* to passe sentence on *Nathans* accusations till he found it to second his owne arraignment. And which of you that heare me this day would not ratifie my former doctrine with his best assent, and our *Saviours* judge-

woe, or warning peece.

judgement on the *Jewes* with approbation? But shift the scene, the selfesame Theater of judgement which even now left you Spectators, now findes you *Actours*; and which of you all would not quickly shrink at his owne censure; and with the caviling Lawyer cry, *The case is altered*? Should we set in view of judicious insight, the matchlesse industry of our borderiag Neighbours, the supine negligence of our owne nation: the manifold obstacles barring their passage in the progresse of *Religion*; the store of opportunities, which stirre and steare us to *Salvation*: what starting hole can be left us to escape Gods sentence, or secure us from perdition? What serious judgement would not admire in their penury what we neglect in our plenty? and confesse their industrious humility to ascend higher than our insolent security? Compare and oppose on the

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one side that bounteous hand of plenty, which fills up our channells with milke and honey; the wasting law of famine, which devours their Vineyards, and dries up their vintage; the sweet calme of peace which daily smiles on our security; The boysterous stormes of warre which depopulates their Citties, and lay waste their villages. The cleare Rivers of *Science* and *Religion* derived through each veine of our vigorous government; the contagious vapour of Idolatry and superstition, as a pestilence spreading their infection: The charming tongues of many sweet singers which daily speake to our instruction: the enchanting tongues of many false Prophets, which like *Syrens*, forerun their ruine, or like *Zins* and *Ohim* breath nothing but desolation. Compare and oppose on the one side their devout humility, ambitious with the diseased woman

note, or warning peece.

woman in the *Gospel*; to kisse the
hemme of our *Saviours* garment:
our supercilious pride ready to cru-
cifie againe *Christ* in his members, &
crowne him with a bush of thornes;
Their zealous fervency panting and
breathing with *David* for the sweet
springs of comfort and consolation;
our contemptuous sensuality with
the murmuring *Israelites* in the de-
sert loathing the wholesome
Manna and food of our soules: Their
religious charity willing with the
very dogges to lick the soares of
pining *Lazarus*; our uncharitable
cruelty and reproach of *Christ's* Mi-
nisters, with delicious *Dives* scarce
affording them our Gates for suc-
cour. Here could I wish some mo-
dest *Aposopesis* would secretly sug-
gest and whisper to each mans con-
science that judgement, which my
discourse feares almost to pro-
nounce, yet our sinnes deserve.
But in spite of my infirmities,

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or mens presumption, the consequence will needes follow his undoubted premisses; and where to my former proposition, stampt by God himselfe, by truth and evidence, our owne conscience addes an assumption what cunning *Sophister* can shut out the conclusion? But casting mine eyes on this faire assembly, mee thinkes I stand as the *Prophet Balaam* amidst the Lords Army, inforced to turne my bitternesse into blessing; at least as an indulgent Phisitian to sweeten out this pill of judgement to your digestion. Can any people plead more exemption than the sonnes of the Church? or any prescription give more immunity than the Charter of the *Christians*? Was not populous *Iury* spacious enough to shut out this *Assises*, nor the Regions round about large enough to bung up the mouth of *Iustice*, or blunt the edge of execution:
but

woe, or warning peece.

but must *London* with her Sister
Citties of great *Brittaine* stand the
push of this arraignment, and
submit themselves to so strict an
examination? How ready here is
flesh and blood with *Jonas* to fly
from the judgement which is in
the midde way attending it; or
with the subtile *Sepes* by stirring
the streame to avoyd danger.
Some righteous *Lot* is alwayes
expected to come betwixt fla-
ming *Sodome* and threatned *Zoar*,
with this passionate petition;
This Citty is neare to fly unto,
and it is a little one, O let
mee escape thither, (is it not a
little one?) and my soule shall
live.

But the verdict is given up, and
the fact is evident; Law must
proceede; justice disdaines all
encounters but a cleare Consci-
ence, and bootlesse it is to
hide those finnes from our owne

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censure, which lye open to Gods judgement. What ingenuous stranger from the face of this populous and stately Citty, will promise himselfe lesse proficiency in *Religion*, than hee findes advantages of meanes; or in other places expect greater, where hee sees lesse encouragement? The huge Bulke of your stately Churches, and number of your Preachers, the free and frequent use and practise of Religious exercises, the strict forme of your discipline, the due administration of justice, the wholesomnesse of your lawes, are all able to burthen each mans expectation, and make every mans hopes as prodigall as his eyes; should I set in view of these gracious indowments the dispeopled Citties of our neighbour countries, wasted with sword & famine; their Pastors chased away, or slaughtered in the streets, the free use of the *Gospel* prohibited, Idolatry and
superstition

woe, or warning peece.

superstition under paine of death
commanded. Should I usher your
remembrance through the large
field of *Germany* and the adjoyning
Territories, and shew you as in a
Map of desolation; their houses raz-
ed, their vineyards spoyled, their
Corne fields consumed, their bounds
altered, their right usurped, and
their very ground it selfe (as it were)
yet panting under the hooves of
armed horses, and insulting ene-
mies: who would not admire in
their penury, what we neglect in our
plenty, & hold their very imitation
more praiseworthy than our exam-
ple? I am no humorous traveller to
affect no flowers, but such as grow in
a forraine garden yet from the im-
provement of our Neighbours
poore stocke and good husbandry,
might we extract some good argu-
ment of perswasion to awaken our
owne industry. Can we with patience
behold them gleanig a few eares
of Corne from the short stubble, &
can

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can we sleepe amidst the full sheaves
of a plentiful harvest? Can wee be-
hold them plowing up the barren
soyle to extort from her needy en-
trailes a small crop of knowledge
and Religion? and shall we suffer our
fruitfull vineyard so often watered
with the dew of heaven, and plan-
ted by so many skillfull Gardners,
to groane under ungratefull
Bryars, and starve for want of
husbandry? Their straw is taken
from them by their cruell Taske-
Masters, yet with the poore *Israelites*
in *Egypt* they are inforced to make
Bricke. All materialls are supplied
us towards the erection of the Lords
house, and shall our Industry be only
wanting to our selves? What more
could the Lord doe unto his Vine-
yard than hee hath already perfor-
med? hath he not hedged it, plan-
ted it, dressed it, and built a Wine-
presse in it? and shall all our fruits
prove wilde grapes in the gathe-
ring,

woe or warning peece.

ring, or the Wine shrink in the vintage? If the example of our friends cannot stirre up Imitation, or checque our sluggish disposition; let our very Enemies shame our backwardnesse, & instruct us in our duties. See we not our factious *Romanists* to compasse sea and Land to make *Profelites*, and shall we sitting at home in our houses, shut our doores against the entrance of Christs Messengers? Shall the *Iesuits* like those mighty sonnes of *Anak* come against us with their overludied Impostures, and subtile stratagems, rather to tyre our Industry, than refute our grounds; and shall we sit in the Market place all the day idle, chusing rather to buy their trifles, than make sale of our owne sufficiencie? Shall all the Coffers and Cabbinets of that Babilonish Strumpet be enhanced to furnish their expedition? Shall *Rome* disrobe her selfe of her braveries,

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veries, and the *Indies* expose their unknowne treasures in the defence of their *Antichristian Hierarchy*? and shall we suffer the Worthies of our *Church* for want of encouragement or meanes, like *Ostriches* to bury their neglected *Egges* in the sand of obscurity, for the earth to ripen, or the Sunne to quicken? O beloved, these are matters that will no lesse rise up to our condemnati-
gn, than *Tyre* and *Sydon* against *Bethsaida* and *Chorazin*: More propitious shall *Sodome* and *Gomorrah* finde the day of judgement than *Capernaum* the pride of *Palestine*; as shee which having received better meanes of recovery, had marched further in the broad way of impiety. Their contempt of *Christ* above ours of *Christ's* Ministers, can challenge no greater precedence or disproportion. He that despiseth you (saith our *Saviour*, speaking of his *Messengers* and *Apostles*) despiseth

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despiseeth me: Which leades our discourse to the next point propounded to our consideration, the things wherein *Tyre* and *Sydon* were compared to *Bethsaida* and *Chorazin*, to wit, the contempt of *Christ's* workes, and impenitence.

13. *Contempt, and Impenitency*, even in the smallest matters are accounted sinnes of the greatest moment, as those which seeme to stand in tearmes of defiance with Law, and dare *Iustice* to doe her worst. This wicked disposition found our *Saviour* in the inhabitants of *Bethsaida* and *Chorazin*, which it seemes he saw wanting in *Tyre* and *Sydon's* inclination: He found the contempt of his person, the contempt of his words & miracles; hee found the contempt of his Lawes & Commandements, the contempt of his sacred courtesies. And least they might seeme to owe any favour to Repentance, or recant wicked-

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wickednesse, they are taught to persevere in sinne, and shut up all the progresse of their Contemptuous behaviour with hardnesse of heart and obstinate impenitence. Hence our *Saviour* first sends after them as a swift pursuant the woe of Commination to summon them to judgement; then delivers them over to ruine and destruction, as the speedy executioners of his vengeance. As if hee would thereby copie out unto us this infallible observation: That *impenitence* and *contempt* of *Christs* word and workes are seconded by his heavy indignation, and mens certaine punishment. Should I in the large Theatre of worldly changes; shew the hand of *Gods* vengeance in the wounds of his rebellious Enemies: Should I draw the Curtaine, and open to your eyes at once all the sad spectacles of pride, and *Gods* indignation: Should antiquity communicate

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communicate her store to *Memory*, and *History* expose all her treasure to observation? The whole world would seeme the *Scene*, and the beginning and end of time the bounds. *Time* which hath seene the rise and fall of many puissant and famous *Empires*, the erection and decay of many stately *Trophies*, the greatness and confusion of many magnificent nations: *Time* which in his vaste gulfe hath swallowed up all former ages, and for the most part envied them story; hath notwithstanding almost every where left some register or other of Gods heavy wrath against mans impenitent rebellion. What one chapter almost shall wee finde in the sacred volume of the *Prophets*, which upbraides not *Israel* with Gods benefits, and mans ingratitude, and makes not their owne perverseness the immediat Vaunt-currior of his vengeance? Had *Time* cancelled all
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her records, and bequeathed to posterity no monument, but her owne losses; it would seeme a book where in the Characters of *Gods* anger and mans sinne are every where legible. The scattered ruines of that sometime chosen generation, groaning as yet under the worlds scorne and their owne calamitie, carry (at it were) ingraven in their foreheads the fatall markes of *Gods* curse, and their owne infidelity. And that promised land, wherewith as with a second *Eden*, *God* sometimes enriched those sonnes of disobedience, shewes her face to this age no otherwise than as an unpeopled wilderness exposed to fruitlesse sterility and pagan usurpation. *Ierusalem* that Sceptred Citty, whose bosome had cherished so many kingly Prophets, what other Monument hath shee consecrated to posterity, than the example of her owne shame? y she which somtimes as the
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bright starre of the *East* shone to the Nations terrour and the world admiration, stands now as a blazing Commet in the worlds eye, to threaten our security. Should I leade your remembrance through the gates of that beseiged Citty, and place your affections in the sad theater of desolation, your passion might perhaps exceede my description, yet fall short of their calamity. Those bewteous buildings wherein peace sometimes had placed her Tabernacle, behold now circled with a band of *Romans*, and threatned with invasion. Those seemely streets wherein Pride was wont to strut in ostentation, now become a Shambles of civill Butchery. Those populous houses, wherein plenty had set her store, made now a prey to the hungry Iawes of pining scarcity. That pleasant ayre, wherein millions had bene cherished, now overspread with the poysonous vapours

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vapours of pestilent contagion. That sacred Sanctuary, wherein the King of Kings had set his rest; now a Brothell house prostitute to all impiety. Behold and see with griefe and wonder, here the sprawling Infants tossed on the pikes of remorselesse souldiers: There age and sicknesse, gasping in the streets in vaine for pittie. Here a miserable *Myriam* sacrificing her sonne to famine, making the wombe of her increase, the toombe of her posterity. There an outrageous bloodhound, dragging some disconsolable widow by her dishevilled haire. Here blazing Comets, and signes from heaven, the apparent Markes of anger; There prodigies and wonders of the earth, the forerunners of feare and desolation. All these calamities notwithstanding, the highest pitch of misery, which eyther history could ascend, or nature suffer, is by our *Saviour* termed but the

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the beginning of sorrowes. *Hell* and the grave are ready to receive them, where world~~ly~~ vexation leaves them. Sinne and security which have thus farre dragged them to the Barre of Gods judgement, never shakes them off till execution. That promised feede, which should have beene the prime guest at the *Lords Table*, are now the least in his affection, while the scattered and despised *Gentiles* (as it were) from the hedges and high waies are invited home to his sacred banquet. As if hee would shew us in a vision his Apostles shaking off the dust of their feete as an Evidence of the *Iewes* contempt, and turning to the *Gentiles*. These are the poore witnesses of *Christ*, in whose opposed wants and miferies, they might well read their owne sinne and condemnation. Which leades our observation to the third and last point, which is the effect and consequence

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consequence which should have followed *Christs* workes, had they beene wrought among the *Tyrians* and *Sydonians*:

14. The repentance of the *Tyrians* and *Sydonians* offers it selfe unto us, under a threefold consideration. First, our *Saviours* foresight supposed to bee the ground of his *Prediction*. Secondly, the cause, out of which *Grace* and *Repentance* are usually ingendred in the sonnes of the Church. Thirdly, the manner of their repentance, to wit, in *Sackcloth* and *Ashes*. To begin with the first, wee must observe that out of this conditionate repentance of the *Tyrians* and *Sydonians*, a ground is rather sought than found by our adversaries the *Iesuits*, to establish a certaine middle kind of knowledge in Almighty *God*, and free will in man. *God* (say they) conditionally foresaw at the offer of such meanes as the *Jewes* contemptuously

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trouously rejected, the *Tyrians* and *Sy-
donians* conversion. The object (as
the Schoolemen generall consent)
of Gods naturall & first knowledge,
termed *Scientia simplicis intelligen-
tie*, comprehends the latitude of
things past, present and to come, as
they present themselves onely in
possibility. The second of free
knowledge depending onely on his
decree, termed by the Schoolemen
Scientia visionis, is the prescience
of things absolutely and necessarily
decreed to come to passe. Sith then
the conversion of the *Tyrians* and
Sidonians, which God foresaw should
attend his works, had he there acted
thé, went beyond a meere possibility
of being, yet came short of an abso-
lute existence: a prescience seemes to
be granted somewhat more than
the former, yet lesse than the latter;
by which conditionate events are
foreseene of God. To this we may
breefely answer with some of
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our side, that the *Scientia visionis* comprehends not onely such things as are absolutely to come to passe, but also such things as might flow and proceede out of the *Actuall decree* made out of this, or that condition thereunto annexed. For although properly there bee no decree of God of conditionall things in respect of the act it selfe; yet may there be granted a *Conditionall decree* in respect of the object: So that the *decree* of God may bee conceived two waies, cyther for a formall and explicate ordination, or appointment; or else for an implicate or virtuall, which is grounded on another decree. Now concerning future contingent things which never come to passe, there is given not a formall but a virtuall decree of such things, to wit, which should exist, if this or that condition were adjoyned. Such a decree it was to bee conceived, out
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out of which our *Saviour* hypothetically foresaw the conversion and repentance of these Citties, and not out of the use of their free will, as they erroneously imagine. But truth never wants an adversary to oppose, or errour a subtilty to contradict: If *God* (say our *Iesuits*) foresaw their conversion, and thereon decreed to annex unto his miracles a saving and prevenient *Grace*, what force shall we finde in our *Saviours* exprobration? Eyther *God* foresaw the repentance of the *Tyrrians* and *Sydonians*, and the perverseness of the *Jewes* as emergent from the fruits of their owne free-wills; or else he foreknew in his conditionall decree the supply of grace in the one, and the want of it in the other. If yet grant the former, what barre shall wee set against free-will and *Scientia media* which wee establish? If the latter, what advantage of meanes and opportunity could

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the *Jewes* challenge beyond the *Tyrians* and *Sydonians*, and what reason had our *Saviour* to upbraid the one with the others conditionate conversion? The ground of our assertion is yet unshaken : Certaine it is, that neither of both could of themselves lift themselves into the bosome of *Gods* mercy without supernaturall and prevenient grace; yet might the contempt of those offered meanes, and abuse of free-will in morall actions, prove a greater barre to the one than the other. No man can climbe the staires of faith and repentance without a divine hand to support and guide him : Yet is his owne naturall concupiscence of force sufficient to presse him downward towards the gulph of Perdition. What should hinder then our *Saviour Christ* upbraidingly to oppose the *Tyrians* and *Sydonians* conditionate repentance to the *Jewes* stiff-necked and obdurate obstinacy,

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stinacy, sith the former had lesse disabled themselves from the acceptance of *Gods* favours; the others had maliciously cast a blocke in that way which should leade them to *Salvation*. Should two young *Students* stand in competition for some preferment; the one perchance negligent in his former exercise, and dissolute in his behaviour; the other diligent in his studies, and civill in his conversation: What ingenuous Governour would not reject and discountenance the one, encourage and advance the other? Not that eyther of himselfe was able to worke out or deserve his owne Immunity; but that the one had improved his abilities to the best advantage, the other by negligence had shut himselfe from his owne promotion. Thus farre might we answer our sworne enemies the *Iesuits* at their owne weapons, and make the mint of Schoole divinity

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to serve better for our defence, than their assault. But why should we shew our selves so curious with the *Israelites* to run unto the *Philistims* to have our swords sharpened? The propriety and phrase of speech, wherein the Spirit of God usually accommodates himselfe to our understanding, might sufficiently cleare this place from any such perplext subtilty, and take away that ground whereon they strive to erect their *Babel* of popish forgery. But had these *Sophisters* in using the authority of holy writ, beene as sincere as subtile, they would not (like *Chymicks* out of their *metalls*) have laboured to extract out of the *Text* what God and nature never meant, nor understood these words otherwise than as a patheticke exprobration; wherein by the *Tyrrians* and *Sidonians*, a rude and neglected people, he taxed the *Jewes* neglect in hearing his sacred Sermons, and
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observing his mighty miracles: which being the cheefest Causes and forerunners of grace and repentance, offer themselves in the next place to our consideration.

15. The dore of *Repentance* which opens unto us the sweet aspect of *Gods* mercy, is fastned on two hinges, whereof the first is *Gods* prevenient grace, which dictates unto our understanding the mysteries of the Divine Law, and workes our will unto obedience. The second are those outward meanes presented by opportune occasions to our exterior senses, ready to second the first conversion. This latter stands againe indebted to two helpes, to wit, the preaching of the Word and Doctrine, as the true evidence of our faith, and the glist of Miracles as the seale of confirmation. These sacred meanes of *Grace* and *Repentance* in a plentifull manner, as

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it were prostituted to the *Jewes* contempt, and that contempt obvious to our *Saviours* observation, seconded by his heavy commination, may easily expresse the horror and guilt of willfull impenitence, and shew how many judgements of *God* as so many swift *Pursuants* stand in readinesse to follow the neglect of his sacred meanes and ministry. And howsoever the *Jewes* amongst other *Nations* seeme to stand highest in *Gods* indignation, as no sooner confirmed by his first patent, the first sonnes of his adoption; but forfeiting their prerogative by unnaturall contempt and base ingratitude: yet cannot we, the heires of his second choise, boast ourselves of a greater liberty, nor challenge an immunity from this strict obligation. The cleare Sunshine of the *Gospel* confined for a time to their hemyspheare, hath enlarged his influence from *East* to *West*; and the
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found of Gods word, (the partition wall broken downe) is found to have disperfed it felfe to all Nations. Whence we have feene them disinherited by their owne wilfull difobedience; and can we repose a greater affiance in Gods favours, than our owne penitent inclination dares to juftifie? Thinke you thofe on whom the Tower of Siloe fell, are greater finners than all the reft? I tell you nay, but unleffe yee repent, you fhall all likewise perifh. This may teach every true Chriftian not to ftand upon termes of capitulation with Gods juftice, neither to foreflow the time, or flacke our duty; but by a feafonable repentance to prevent our punifhment, and by our prostrate humility abate the edge of Gods indignation. Which calls to minde two other circumftances left as yet to our examination in the *Tyrrians* and *Sydo-nians* penitency. 1. The time that they

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they would have repented, *long ago.*

2. The *manner*, to wit, in sackcloth and ashes, of which a few words; as time shall give permission.

16. The conveniency of time, and decency of manner, are the cheefeſt circumſtances to ſeaſon an approved action. For *Pſey* the Mother of good workes no longer ſeemes her ſelfe, than when ſhee goes hand in hand with *Diſcretion*; by whom ſhee is ſtill directed, as well how, as wherein to diſpoſe and improve her induſtry to the beſt approbation. If all civill actions ſelfe ſeeme to challenge intereſt in this grace of *Times* opportunitie, and decent manner of preſenting the object to acceptance; how much more ſtands the duty of repentance engaged to ſuch circumſtances, wherein *Miſery* as aſhamed of her ſelfe, is enforced to addreſſe it ſelfe to *Gods* mercy, and guilty finnes ſtand to be arraigned before *Gods* high *Majeſty*?

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If *Chorazin* and *Bethsaida* in the first infancy of *Christianity* had beene found so faire (*outshined by Tyre and Sydon,*) had Christs works beene there shewen to their acceptance; how farre shall these *Tyrans* and *Sydonians*, set in the scale with us, out waigh our endeavour, and overpoyze our husbandry? They had repented long agoe, and prevented *Gods* heavy judgement with a seasonable and sweet conversion. Long have the armes of his mercy beene open to embrace the first motions of our untoward inclination. Long since have the knowledge of our *Saviours* miracles and Sermons, the daily Ministry of his Preachers, given sufficient evidence of his extraordinary love and abused patience. Long since have his corrections and punishments, as the messengers of his wrathfull displeasure, summoned our slacknesse to his Court of *Justice*:
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famine and pestilence have long since scaled your Citty walls; death and desolation have rid in triumph in your streets: the hideous cry of the fatherlesse children, and childlesse fathers, have peirced deepe into your eares. The rumour of warre and feare of invasion, awak't your sleepy security, and armd'd you to prevention. And is this (beloved) a time to procrastinate our repentance, and trespasse further on his patience? Stand wee not already (beloved) at the barre of his justice, expecting every houre, the giving up of the *verdict*, and the fatall sentence of Condemnation? And can wee be so sencelesse to play with death, and stake *Heaven* against *Hell*, & buy a minutes space of pleasure with a perpetuall and datelesse durance of damnation? The least mites of our sinnes summoned up together, will swell into an infinite: and more than the highest folly would

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would it seeme in us, to run further on this score, when enough is cast up already to condemne us. No minute of our lives but addes some scruple to the waight of our transgressions; and what puffe of breath passeth from our mouthes, which steales not away some touch of our integritie: what can to morrow promise, more than the present houre, or wherein findes *Religion* lesse improvement, than in fruitlesse procrastination? Some boysterous hand of violent disaster may cracke or turne our houre-glasse, ere the sands are halfe spent; or the time of our *Pilgrimage* slip away ere wee begin to calculate the motion. *Sera est in fundo parsimonie*: Hee that too soone begins to spend, shall too late be taught to spare: And hee that sets his *Salvation* on one and the last cast, is sure to hazardall; but uncertaine to win any. To day if you will heare the *Lords* voyce,
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harden not your hearts, but bring forth fruit worthy *Repentance*. Here in the inclination of the *Tyrians* and *Sydonians* foreseene of our *Saviour*, might trace you out the way, or with their supposed industry (upbraided to *Beithsaida* and *Chorazin*) shame your contempt, or correct your negligence; *They had repented long agoe*. Neither was it altogether so notable in the *Tyrians* and *Sydonians*, that they should with a ready hand catch at opportunity, and at first call of *Gods Grace* and *Spirit* awake *contrition*, had they not seconded and seasoned their *contrite* soules, groaning under the heavy weight of sinne, with devout humility: and that not onely conceaved in the inward minde, but expressed in the outward signes and emblems of Sackcloth and Ashes.

17. *Humility* is the first stone in the groundworke of *Gods Temple*; the first step by which wee ascend the

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the throane of his sacred mercy; the first round of *Jacobs* ladder, by which, like *Angels*, our soules climbe up to *God* in *Heaven*, and his *holy Spirit* descends to us on earth. The soyle wherein this hearbe of grace rootes it selfe, is the heart of a true *Christian*, whence it derives & spreads his branches outwardly in our exteriour actions and behaviour, and expressees it selfe in such formes and weedes as are consonant to *Gods* prescript and the sincerity of our affection. This inward sorrow & outward humiliation have the ancient *Fathers* and *Patriarkes* expressed in Sackcloth and Ashes, as *Emblemes* of contrition, so pleasing unto *God* that in *Reprobates* themselves, though not effectuell to *Salvation*, it hath beene found sometimes so farre accepted, as in it selfe it was sincere: As wee reade of *Achab* that *God* spared him for his humiliation. In his Repentance he shewed not

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himselfe an *Hypocrite*, though hee came not home to the Marke: He was true and sincere, though not perfect and constant; and therefore lost he not his reward, though hee obtained not his end. The like may we reade of *Nineveh*, whose contrition without doubt totall and perfect in a few, yet unfained (as it seemes) in all, having passed some steppes of humiliation, though not ascended the highest pitch of true *Repentance*; wrought notwithstanding so much good in *Gods* favour, & the suspension of punishment, and their Citties preservation. Hence may every good *Christian* inforce his conscience, with what good advice our Church hath ordeyned the use of kneeling, fasting, and outward pennance for sinne, as that which in some measure hath alwaies beene found acceptable in *Gods* sight, as the complement of our devotion, and the most de-

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cent formality in our practise of piety. The body can be no more wanting to the soule, than the handmaid to her *mistresse* in accomplishment of this holy service. Wherein howsoever eyther party with all his faculties have designed and limited out their severall and distinct offices; yet as so many lines directed to one Center, they ought all to meete in the happie period of *Gods* gracious favour, the onely cause and groundworke of our salvation. To which unspeakable blisse and *Glory* prepared for the *Elect* in *Christ*, the *Lord* for his mercy direct our devotion, for the merits of his deere Sonne; to whom with the *Father* and the *Holy Ghost*, be ascribed all honour, glory, might and majesty now and for ever, *Amen.*

F R N I S.